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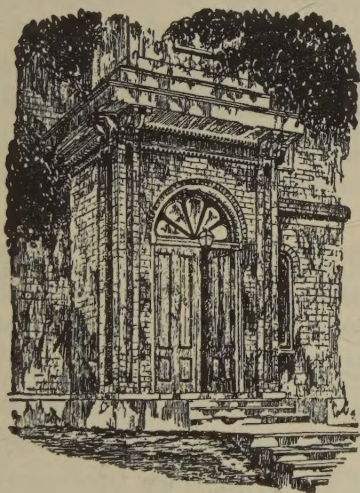
JANUARY, 1957

Number 1

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The Alumni Bulletin

Bangor Theological Seminary



Imagination in Religion

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Seminary News, Alumni Notes, Book Reviews
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THE 150TH ANNIVERSARY DEVELOPMENT PROGRAM

The solicitation of gifts to support the development program of Bangor Theological Seminary is now under way. \$140,453. has been pledged toward the initial goal of \$310,000. Of this amount \$118,685. was contributed in the greater Bangor area during a period of six weeks, and the campaign is being continued. An appeal will be made in Portland and vicinity during January, and it is planned to seek support throughout the Boston area in February. Funds will also be solicited in other sections of New England within the next few months. Alumni will be asked to participate in this new building project during 1957.

The long-range plans call for the raising of \$1,528,000. by 1964, when the Seminary will be 150 years old. The immediate objective of \$310,000. will enable the school to erect a new library-administration building and to make alterations in the Chapel building necessary to provide additional classroom and worship facilities. The development program also involves further endowment for established professorships, the creation of a chair of Christian Education, support of student field work supervision, expansion of scholarship funds, and the provision of additional housing for faculty and students.

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXII

JANUARY, 1957

Number 1

IMAGINATION IN RELIGION

By FRED EASTMAN

(For many years Dr. Fred Eastman was Professor of biography, literature, and drama at The Chicago Theological Seminary and on the Federated Theological Faculty of the University of Chicago. For twenty years he was Editor of the C. T. S. REGISTER, in which this article first appeared, and contributing editor of the CHRISTIAN CENTURY. In 1937 he delivered the Samuel Harris Lectures on Literature and Life at Bangor Seminary's Convocation.)

ONE of the high places in "The Green Pastures" is the scene where God is talking to Noah. Noah doesn't recognize him at first, and thinks he is just a country preacher. Then God reveals himself in majesty and Noah falls upon his knees. "I should have known you," he exclaims, "I should have seen de glory." Let those words be our text: "I should have seen de glory." Our theme is simply this: we are continually meeting up with glory, but only those who use their imaginations have the power to see it.

I

The glory of God is all about us, for those who have the eyes to see. The Psalmist found it in the heavens. He looked at the sun and the moon and the stars and cried, "The heavens declare the glory of God." Another finds it in the upward march of human history. Another man finds it in moments of inspired music, or in painting, or sculpture. Still another finds it in the courage of human

beings struggling bravely against great odds. And a mother finds it in her baby's eyes. But all of them see it by the power of imagination.

It is not only in a few great moments that glory is revealed. When we look with our imaginations alert we see it in the most commonplace experiences of daily life. Some years ago the Rev. Edward Vernon of Glasgow published in the British Weekly some lists which he said some children had prepared in answer to the question, "What are the twelve loveliest things you know?" Here are three of the lists:

My twelve luvliet things, people not counted, by Tomboy:—

1. The cold of ice cream.
2. The Scrunch of dry leaves when you walk through them.
3. The feel of clean cloze.
4. Water running into bath.
5. Cool wind on a hot day.
6. Climbing up hill and looking down.
7. Hotwater bottle in bed.
8. Honey in your mouth.

9. Smell of drug store.
10. Babies smiling.
11. The feeling inside when you sing.
12. Baby kittens.

This is what Rosemary wrote:—

1. Our dog's eyes.
2. Street lights on the river.
3. Wet stones.
4. The smell of rain.
5. An organ playing.
6. Red roofs in trees.
7. Smoke rising.
8. Rain on your cheeks.
9. The smell of cut grass.
10. Red velvet.
11. The smell of picnic teas.
12. The moon in clouds.

Tom's lists:—

1. The feel of running.
2. Looking into deep clear water.
3. The taste of strawberries.
4. A swallow flying.
5. Water being cut at the bow of a boat.
6. A clean hit at baseball.
7. A mounted policeman's horse.
8. An express train rushing.
9. A builder's crane lifting something heavy.
10. The smell of wood.
11. The feel of a dive.
12. A thrush singing.

These children saw glory in the commonplace things of their life. And as they name each one of these lovely things does not an image of it arise in your mind? That is its appeal to your imagination—for that is what imagination is—the power to visualize the unseen. And as your imagination plays upon those lists does it not tell you that the children were right in their appreciations? That is the first great blessing of the imagination: it enables us to appreciate the unseen glory of the commonplace things around us.

II

But that is not the only blessing that imagin-

ation brings to us. It helps us to visualize the goals we strive for. It was by his imagination that Isaiah set before the world of his day the dream of a time when nations would beat their swords into plowshares and their spears into pruning hooks. It was by the power of imagination that John cast up against the sky in the dark days of Roman tyranny and oppression a vision of a holy city where men should be free and a loving father would wipe all tears from their eyes. It was by his imagination that Columbus visualized a passage to a land across the unknown seas and made the image so real that a company of sailors risked their lives to find it. It was by his imagination that Abraham Lincoln pictured to his war-torn fellow citizens a new country where there would be malice for none and charity for all. It is true, as Paul said, that Faith is the substance of things hoped for, the conviction of things not seen—but before there is faith in the unseen, our imaginations make the unseen real for us—and beautiful.

Imagination helps us to visualize not only the goals we strive for but the deepest experiences of life. Every great symbol around which the Christian Church has been built is an appeal to the imagination—the cross, symbol of dangerous living and the sacrifice that the strong must make to help the weak; the empty tomb symbol of the ultimate victory of love over hate; the communion service, symbol of the unity and fellowship between the disciples of Jesus of all generations, all countries, all races. Religion might survive if you took these symbols away—but it would be impoverished.

III

But the greatest blessing of imagination is the power it gives to put oneself into another's place; to understand his struggles, his aspirations, his affections. Turning back again to "The Green Pastures" we find a moment of breathless beauty where God leans out of his window in heaven and talks to Hezdrel who is leader of a little band of embattled Israelites down below. God says:

I hear you. I know yo' fightin' bravely, but I ain't comin' down. Oh, why don't you leave me alone? You know you ain't talkin' to me. Is you talkin' to me? I cain't stand yo' talkin' dat way. I kin only hear part of what you' sayin', and it puzzles me. Don't you know you cain't puzzle God? (*A pause. Then tenderly.*) Do you want me to come down dere ve'y much? You know I said I wouldn't come down? (*Fiercely.*) Why don' he answer me a little? (*With clenched fists, looks down through the window.*) Listen! I'll tell you what I'll do. I ain't goin' to promise you anythin', and I ain't goin' to do nothin' to help you. I'm jest feelin' a little low, an' I'm only comin' down to make myself feel a little better, dat's all.

When a man can hear the silent prayers of his less fortunate brother, or see with understanding eyes the struggles of his soul, or feel the invisible hand that is outstretched for help—when he can see and hear and feel such things and find them beautiful and compelling, his imagination has made him akin to God. Then out of his own heaven he goes, and as

you follow him you see him going down to help someone else out of hell; spending himself in works of friendship; learning mercy through suffering.

These then are some of the virtues of the imagination. It is the power by which we see "de glory." It helps us to appreciate the unseen beauty of the commonplace; to visualize the goals we strive for, and the deepest experiences of those who have gone before us; and to put ourselves in another's place, with understanding and sympathy. Our schools place great emphasis these days upon the need of scientific attitudes and scientific methods. That is well and good and too long neglected. But we need more than scientific attitudes and method. Science says, "Stick to the facts!" Religion says, "Don't stick to the facts! Venture out beyond the facts into the unknown. Go out and get new facts for the scientists to wrestle with!" And there is where imagination comes in—guiding you into the unknown, helping you to find not only facts, but "de glory" there.

THE OFFER OF THE SEMINARY

By FREDERICK W. WHITTAKER

(President Whittaker delivered this address at an impressive opening Chapel service at the Seminary.)

IN my office I have a framed reproduction of some famous words from the pen of one of Maine's outstanding educators of the twentieth century. William DeWitt Hyde was President of Bowdoin College from 1885 to 1917, and achieved a reputation for Christian leadership never to be forgotten by succeeding generations of Bowdoin men. He was a master of English prose, and one of his writings has given him a special measure of fame. This work is the inspiration for my message to you this morning. Listen to President Hyde as he describes "The Offer of the College":

"To be at home in all lands and all ages;
To count Nature a familiar acquaintance,
And Art an intimate friend;
To gain a standard for the appreciation
of other men's work
And the criticism of one's own;
To carry the keys of the world's library
in one's pocket
And feel its resources behind one in
whatever task he undertakes;
To make hosts of friends among the
men of one's own age
Who are to be leaders in all walks of
life;
To lose oneself in generous enthusiasms

And co-operate with others for common ends;
To learn manners from students who are gentlemen,
And form character under professors who are Christians—
This is the offer of the college for the best four years of one's life."

In the light of this declaration by one who clearly saw the unique place of the college in building better men, I venture to suggest to you some of my well-nurtured thoughts concerning "The Offer of the Seminary": for the past seventeen years of my life have been spent under the beneficent influence of the Seminary, both here and at Yale. In retrospect I can truthfully testify that my four years of study, worship, and fellowship on this hallowed campus were the best years of my life. It is because I am zealous that each one of you shall have a similar experience that I speak to you now out of my heart.

This Seminary has many treasures to offer you if you know what they are, and where to search for them. And the discoveries which you make in community with your brothers will not diminish the storehouse of ancient values here enshrined, but will instead increase their worth for those who shall walk these sacred paths in decades yet to come. For it is an ageless and eternal heritage which is yours and mine. Words and deeds of a long century and more linger here in classroom, sanctuary, and study chamber. As you respond to the living spiritual presence of the saints of yesteryear who talked here with God, who followed gladly where the Master led them, and who now bring glory to a Holy Name in this world or the next — as you respond, in truth, you add, for those who yet must pass this way, new gifts of love and hope and joy, of faith and consecration. Some do not respond — and for them we should have not scorn but pity.

What, then, are these treasures which have made of this our school a place of prophets, and of priests? What is the offer of the Seminary?

"To be at home" not alone in all lands and all ages. These are but temporal realities.

Here we learn to find this good earth, with its long history of man and his endeavors, to be a blessing from the Creator. More than that, however, it is here that the great God holds out to us a promise of immortal life if we are keen enough and humble enough to grasp this benediction.

"To count Nature a familiar acquaintance, and Art an intimate friend". All this is ours in Seminary days. Yet how much more! Keen minds and souls will here be led to see beyond natural beauty to the Author of it all. Men of vision and of prayer will know the God who made the earth and all that is therein. Art will be their friend, indeed! Art, and music, and history, and foreign tongues. And a great wealth of wisdom from many fields of human knowledge. All these will be companions for us as we travel on and on. But these are not enough for those who seek the full measure of the offer of the Seminary. The one Friend we cannot do without is not a word upon the printed page, not a lyric sound upon the air, not a spoken truth from a wise and kindly counselor — the Friend we all must find, and He is not far from any one of us, is the Word of God incarnate, made flesh for our salvation. Christ is the One we seek, high on this holy hill, and if we do not meet *Him* on some bright day, some dark night — in some moment of despair, or of joy; in some hour of fervent study or of silent meditation — if we meet *Him* not before we pass beyond the campus path, our mission here has failed.

"To gain a standard for the appreciation of other men's work and the criticism of one's own." Our standard is the one who gave his life and rose again to be our Lord. While we stand on Seminary ground we cannot escape this basic truth. It is good and right for us from day to day to scan the pages of the history of our race, there to see unveiled the deeds of martyrs, the words of sages, and the fruits of many human talents — each one in itself worthy of our admiration and helpful in our striving for a greater weight of glory. Yet all the while we know that ever shining on our path is the light of *Him* who

said, "Be ye therefore perfect, as my Heavenly Father is."

The offer of the college is to carry the keys of the world's library in one's pocket and feel its resources behind one in whatever task he undertakes. This offer, too, the Seminary grants to all who diligently strive toward a chosen sacred goal. Still, in these chapel study halls an added gift is given. The key to the Jewish-Christian scriptures hangs by the door through which you enter and depart. Come here with eager desire to know the Word of God, in ancient tongue or modern scholars' prose, and you will leave with strength and courage, equipped to meet the needs of those you serve.

Hosts of friends will be yours, in Seminary days, and in the years ahead when in the world of other men you join the leaders in all walks of life. Hosts of friends are promised — to all who now lose themselves in generous enthusiasms and cooperate with others for common ends. These virtues do not bloom while *one* night turns to day before the morning sun. Generous enthusiasms grow with careful cultivation, year by year, in lecture room and study nook, in private prayer and corporate praise of God. The common ends of those who gather two by two in quiet cells or in noisy civic life are common ends of righteousness and peace when chosen in the glow of

divine and holy truth. This glow most often comes to those who worship, work and share with kindred spirits.

And then there is this final blessing for all who accept the offer of the college, or of the Seminary: "To learn manners from students who are gentlemen, and form character under professors who are Christians." A training ground is this for culture and for grace. The wiles and ways of students in carefree hours, in dining hall, and on the campus walks, are not unknown to me. Few angels live among us, but most of you, I'm sure, do not expect to see a *devil* walking by. I'm proud to testify that in my student days — more than a decade past — we had our fun, we had our play, but never did we doubt that those who lived with us were reared in Christian homes and knew full well the marks of gentlemen. No loyal Bangor son would violate this trust.

My message cannot close without this further thought: The offer of the Seminary which meant the most to me — at Bangor and at Yale — was the joy of knowing teachers who walked the Christian way. I speak to you from heart and mind which have been warmed and trained by those who witnessed to the truth of God and his ways among men. May this, too, be a part of your blessing as, with thanksgiving, you receive the offering of the Seminary during these best years of your life.

THE REVEREND ENOCH POND, D. D.

1791-1882

Professor of Systematic Theology, Bangor Seminary, 1832-1855

Professor of Ecclesiastical History, Bangor Seminary, 1832-1870

President of Bangor Seminary, 1856-1882

By ELSIE M. OLMSTEAD

(This is part of a lengthier document celebrating the unique contribution of Enoch Pond to the important and on-going life of Bangor Seminary. Miss Olmstead needs no introduction to THE ALUMNI BULLETIN readers. She keeps us informed of the activities of alumni through the "Alumni Notes.")

"An institution is the lengthened shadow of one man . . ."—Emerson.

THE academic year 1956-57 marks the centennial of the twenty-five years of service of the Rev. Enoch Pond, D. D., as first President of Bangor Theological Seminary, and the 125th anniversary of his service as Professor of Systematic Theology and Professor of Ecclesiastical History in the Seminary. In honor and tribute to this human monument of Christian statesmanship, of whom it has been said that "to no other one man, aside from the founders, has Bangor Seminary owed so much," we are happy to present this account of his outstanding life of Christian service, particularly as it relates to the great influence he exerted on this school, its faculty, students, and friends.

I

Dr. Pond was born in Wrentham, Massachusetts, on July 29, 1791. He graduated from Brown University in 1813, and was ordained to the Christian ministry in the Congregational Church of Ward, (now Auburn) Mass., on March 1, 1815. The Unitarian controversy was at its height during the years of his ministry in this church, (1814-1828), and Dr. Pond had called attention to himself through the wide publicity of his articles on the subject of Unitarianism. One particular article entitled "Legal Rights of Congregational Churches," published in the newly established periodical, *The Spirit of the Pilgrims*, resulted

in his receiving an invitation to become editor of the periodical. Dr. Pond accepted the invitation and served with distinction as editor for four years, 1828-1832, at which time he received an invitation from the trustees to become professor of theology in Bangor Theological Seminary.

In the letter of invitation from the trustees no secret was made of the "difficulties of the situation" at the Seminary. Dr. Pond was advised that he would "not find things in working order, that almost everything was to be done and the responsible task would devolve on him, and his associate (Professor Alvan Bond) of moulding things into right shape and giving them a right direction." The salary was set at eight hundred dollars a year, with the promise of a house "as soon as circumstances would permit." Dr. Pond found the choice hard to make for he enjoyed his editorial duties and his circle of congenial literary and Christian friends. However, he had a deep interest in the Seminary and believed that it was increasing in importance in the current developments in Maine. After giving the matter long and prayerful consideration, Dr. Pond finally decided that this opportunity to serve the Seminary was certainly the call of God. He accepted the appointment as professor of theology, which at that time was considered the most important chair in a theological seminary. His decision was of great

importance for the future of the Seminary, for with the uncertain conditions at the school it was indeed most fortunate to secure a man of Dr. Pond's character, experience, position and influence.

Dr. Pond was forty-one years of age when he came to Bangor, a well-built man with a facial expression combining both mildness and firmness, intelligence and loving-kindness. His commanding appearance fulfilled the highest expectations of the students and of the people of Bangor and the State of Maine. In June, 1832, Dr. Pond and his wife and six children came to Bangor by schooner. In his own words Dr. Pond describes his arrival:

"We had never seen Bangor before, and it was well that we had not. I found the Theological Seminary in a much weaker and more dilapidated state than I had expected. The Seminary grounds were here; and on them one solitary three-story building, containing all the rooms which the Institution offered for the accommodation of students, and public uses of the school. There were seven students here: five in the junior, two in the senior class. The senior class was soon to graduate. The library consisted of a few hundred books, many of which needed rebinding before they could be used. The Seminary had no funds and was considerably in debt. For the payment of the professors' salaries, eight hundred dollars each, the Seminary depended on the contributions of the churches and benevolent individuals. But the Seminary had a good charter; it was well located . . . As I was here with my family and household goods, I concluded I would not turn about and go back."

II

On September 12, 1832, Dr. Pond was formally inaugurated as Professor of Systematic Theology. In his inaugural address Dr. Pond urged "first, the importance in general of the ministry, secondly, of an educated ministry, and thirdly, of ministers, for the most part, being educated among the people for whom they were to labor."

From 1832 to 1870 Dr. Pond pursued his active teaching duties in the Seminary without interruption. After that time he continued as a member of the faculty although in a somewhat limited capacity. He was officially President of the Seminary from 1856 until his death, taking an active part in trustee, faculty, and student affairs to within two years of his death. In the following quotation, taken from the historical address given by Dr. Pond at the Seminary's semi-centennial on July 27, 1870, it is interesting to note that the need for the unique mission of the school, particularly in relation to the church situation in the State, has not diminished over the years.

"It was a *felt necessity* which moved the founders of this Institution to establish it . . . and the necessity for it . . . has not ceased. It is as great now as it was then . . . The larger part of this great State of Maine is still a missionary field. More than half of our incorporated towns and plantations are today without a competent ministry . . . And if, under the pressure of this necessity, our fathers established it fifty years ago, shall we not sustain it now? Shall we not respond to its future calls, and carry it forward by every method in our power, that it may meet the wants of the age in which we live? . . . For myself, you all know, as I do, that my labors for the Seminary are almost ended . . . I cheerfully commit it to the care of the beloved brethren who come after me, and more especially to the care and providence of God."

The last time Dr. Pond presented diplomas to the graduating class was in 1879, and his last formal meeting with the trustees, faculty, and alumni was in June, 1880. He died on January 21, 1882 at the age of ninety.

One living descendant, a grandson of Dr. Pond, Mr. Benjamin P. Blodget, ninety-six years of age, resides in Bucksport, Maine. Mr. Blodget, a loyal friend of the Seminary, is the son of Dr. Pond's daughter, Mary, and George Blodget, who were married in 1859.

When Dr. Pond came to the Seminary he entered almost immediately on a campaign in

¹The Autobiography of the Rev. Enoch Pond, D.D., 1883, pp. 68, 69.

²Calvin M. Clark, History of Bangor Theological Seminary, History, etc., 1916, pp. 216, 217.

the interests of the Seminary. He travelled all over the state preaching, recruiting students, interviewing people, and wrote hundreds of letters seeking financial help for the school. At the close of the following school year, June, 1833, he had been successful in raising \$30,000, an appropriation from the Maine State Congregational Conference. In 1834 he had secured the larger half of the funds in the Seminary treasury. There was an entering class of eight, bringing the total enrollment up to sixteen. These students all lived in the newly erected Maine Hall. Regarding this period in the Seminary's history Dr. Pond writes in his autobiography: "Thus the prosperity, which has given to Bangor Seminary adequate buildings, a good library, and a considerable part of the needed funds for the support of an able faculty, was planned and well begun. The accomplishment has been the great labor of my best years."

During the administration of Dr. Pond three new buildings were erected, Maine Hall, (1834), the Commons House, (1836), and the Chapel, (1859), and the Buck, Hayes, Fogg, and Waldo chairs were established. Dr. Pond constantly worked toward interesting more college graduates in the Seminary. He visited Bowdoin College, Dartmouth College and other New England colleges frequently until in 1834 eight graduates of Bowdoin entered the Seminary. "These graduate students did more to advance the interests of the Seminary than if they had given us thousands of dollars," said Dr. Pond. "They set an example that had influence and turned the tide in our favor . . . I trust this sacrifice was never to them a cause of regret."

III

Through Dr. Pond's almost half-century of service in Bangor Seminary no student failed to

know and to love him. He was gentle in his counsel and discipline, patient, sympathetic, strong in bearing his own and others' burdens. His influence on the Seminary was two-fold: (1) in what he did to preserve, perpetuate, and develop the school, and (2) in the inspiration he gave to nearly seven hundred young men who studied under him and upon whom the impact of his Christian life and example never diminished.

He had knowledge of men, practical tact and skill in accomplishing his ends, and much executive ability. He rarely, if ever, travelled for relaxation but was always concerned with his Seminary duties. In his work he was very methodical—no hours were lost. For nearly fifty years Bangor Seminary was the object of Dr. Pond's interest, the subject of his prayers, and the center of his labors. Under his eminent leadership the Seminary passed through a long period of struggle, then gradually it became a center of spiritual light to Maine and the Canadian provinces. A large part of Dr. Pond's influence was in what he contributed to the school; for the influence of every person must be mainly in what he contributes to the every day business of living. There was no place in his large-hearted, magnanimous personality for petty jealousy or envy. "He was charitable and kindly in his judgments of others, of strong faith, a devout, sincere, and earnest Christian."

The name of Enoch Pond will always be synonymous with the Seminary. Truly it can be said of this Institution that it is the lengthened shadow of one man: Enoch Pond. It is his ever-lengthening shadow which stretches ahead on the path of the Seminary's future, his shadow that leads the "beloved brethren" who came after him and to whom he "cheerfully committed" the care of this great school.

CONVOCATION WEEK, 1957

January 28, 29, and 30

THE annual Convocation Week of Bangor Theological Seminary will open with the first Beach Quiet Hour at 2:30 P.M. on Monday, January 28th, and will close with the final Samuel Harris Lecture at 3:30 P.M. on Wednesday, January 30th. A series of three lectures will be given by each of the four lecturers during the three days of Convocation Week and the special features on the program will include: the Convocation Week Luncheon, Tuesday, January 29th, at 12:30 P.M.; the President's reception and tea, Tuesday, January 29th, from 4:00 to 6:00 P.M.; the Seminary Choir concert, Tuesday, January 29th, at 7:30 P.M.; and the Alumni luncheon meeting, Wednesday, January 30th, at 12:30 P.M.

THE SAMUEL HARRIS LECTURES

The Samuel Harris Lectures on Literature and Life will be given by Dr. Roland H. Bainton, Titus Street Professor of Ecclesiastical History at Yale University. Dr. Bainton was born in Ilkeston, Derbyshire, England, in 1894 and came to the United States in 1902. He received his B.D. degree from Whitman College in 1914 and then entered Yale University for advanced study. He holds the B.D. degree, 1917, and the Ph.D. degree, 1921, from Yale. He also holds the honorary degree of Doctor of Divinity from Meadville Theological Seminary, 1949, Oberlin College, 1953, and Whitman College, and the *Dr. Theologiae* degree from the University of Marburg, the oldest Protestant seminary in Germany, in 1948.

From 1920 to 1923 Dr. Bainton served as Instructor in Church History at Yale; in 1932 he was promoted to associate professor and in 1936 to Titus Street Professor. An ordained Congregational minister, Dr. Bainton is also an affiliated member of the Society of Friends and has served in this latter affiliation as representative of the American Friends' Service

Committee, and, in World War I, as a member of the Quaker Unit with the American Red Cross.

A noted specialist in the field of Reformation history, Dr. Bainton is the author of eleven books dealing with the history of the Christian church and particularly of the Protestant Reformation. The two volumes which have been most widely used are *The Church of Our Fathers*, a history of the Christian Church written for young people, and a biography of Martin Luther entitled *Here I Stand*. His other works include a life of George Lincoln Burr, for many years professor at Cornell University; *Hunted Heretic*; *The Martin Luther Christmas Book*; *The Travail of Religious Liberty*; and *The Reformation of the Sixteenth Century*. The general theme of Dr. Bainton's lectures is "Luther the Preacher".

THE GEORGE SHEPARD LECTURES

Dr. James T. Cleland, James B. Duke Professor of Theology in the Divinity School and Dean of the Chapel at Duke University, will give the George Shepard Lectures on Preaching. Dr. Cleland has chosen as his general theme "Three Names for the Minister." Born in Glasgow, Scotland, July 8, 1903, Dr. Cleland received his early education in the Glasgow schools. He received the M.A. degree, 1924, and the B.D. degree, with distinction, 1927, from Glasgow University, the S.T.M. degree, *summa cum laude*, from Union Theological Seminary, 1928, and the Th.D. degree, 1954. In 1951 he received the D.D. degree from Davidson College. From 1928 to 1931 Dr. Cleland was Teaching Fellow at Glasgow University, Scotland, from 1931 to 1945 he served as Instructor, Assistant Professor and Associate Professor of Religion at Amherst College, Mass., and since 1945 he has been at Duke University. During the summers of

The George Shepard Lectures
on Preaching

DR. JAMES T. CLELAND



The Samuel Harris Lectures on
Literature and Life

DR. ROLAND H. BANTON



General Theme: "THREE NAMES FOR
THE MINISTER"

- I. The Minister as Prophet
- II. The Minister as Priest
- III. The Minister as Scribe

General Theme: "LUTHER THE
PREACHER"

- I. Luther the Preacher
- II. Luther the Preacher
- III. Luther the Preacher

The Enoch Pond Lectures on
Applied Christianity

DR. JAMES A. PIKE



The Beach Quiet Hour

DR. CHARLES W. GILKEY



General Theme: "CHRISTIANITY IN
CONTEXT"

- I. Christianity and the World: Social
Prophecy
- II. Christianity and Work: The Doctrine of
Vocation
- III. Christianity and the Self: Religion and
Depth Psychology

General Theme: "THE UPWARD LOOK"

- I. Looking Unto Jesus
- II. Childishness and Childlikeness
- III. Life's Second Bests

1948 and 1955 Dr. Cleland was visiting Professor of Preaching at Union Theological Seminary, New York, and, in the summer of 1951, at the Pacific School of Religion. Dr. Cleland has lectured at the Episcopal Theological School in Cambridge, Mass., Union Theological Seminary, New York, Southern Methodist University and Lutheran Theological Seminary. He is the author of *Best Sermons*, 1949; *The True and Lively Word*, 1954; and several sermons included in various publications. He is also a contributor to *The Interpreter's Bible*, 1953-57, Vols. II and VI.

THE BEACH QUIET HOUR

Making his second appearance on Bangor Seminary's Convocation Week program as leader of the Beach Quiet Hour, Dr. Charles W. Gilkey will speak on the general theme "The Upward Look." Born in Watertown, Mass., in 1882, Dr. Gilkey received the A.B. degree from Harvard University in 1903, the A.M. in Philosophy in 1904, and the B.D. degree from Union Theological Seminary in 1908. Dr. Gilkey was awarded a Seminary Fellowship and spent two years of study at Berlin and Marburg in Germany, and at Edinburgh, Glasgow, and Oxford in Great Britain. In 1910, after two months spent in Palestine, Dr. Gilkey became minister of the Hyde Park Baptist Church in Chicago. During his pastorate in this church Dr. Gilkey was sent by the University of Chicago as Barrows Lecturer to the universities of India (1924-25). He served as trustee of the University of Chicago from 1919-29, and in 1926 was called to its Divinity Faculty as Professor of Preaching. Dr. Gilkey resigned his pastorate in 1928 to become the first Dean of the new University of Chicago Chapel. In this latter capacity he was visiting preacher on college campuses from New England to the Pacific Coast. Since his retirement from the University in 1947, Dr. Gilkey has been living at South Yarmouth, Mass., on Cape Cod. He holds the D.D. degree from Harvard, Yale, Brown, Williams, Colby, Hillsdale, and Oberlin, and the L.H.D. degree from Beloit.

Dr. Gilkey is a trustee of Union Theological Seminary, and in 1946 was elected by his fellow alumni to the Harvard Board of Overseers, 1946-48. He taught Homiletics on a part-time basis at Andover Newton Theological School, 1948-52, served as interim minister at Central Union Church, Honolulu, Hawaii, 1951-52, and at the First Congregational Church, Wellesley Hills, Mass., for five months in 1953-54. In 1953 Dr. Gilkey gave the Gray Lectures at Duke University. He is the author of *Jesus and Our Generation*, 1925; *New Frontiers for Faith*, 1926; *Cole Lectures at Vanderbilt University, Present-Day Dilemmas in Religion*, 1927; *Perspectives*, 1933.

THE ENOCH POND LECTURES

The Very Reverend James A. Pike, Dean of the Cathedral of St. John the Divine, New York City, and Adjunct Professor of Religion in Columbia University, will give the Enoch Pond Lectures on Applied Christianity. These lectures will be on the general theme "Christianity in Context." Dr. Pike was born in Oklahoma City in 1913; he received the A.B. degree in 1934 and the LL.B. degree in 1936 from the University of Southern California. In 1936-37 he was Sterling Fellow in Yale Law School and received the J.S.D. (Doctor of the Science of Law) from Yale in 1938. He attended Virginia and Général Theological Seminaries, following which he received the B.D. degree *magna cum laude*, from Union Theological Seminary in 1951. Dr. Pike holds the following honorary degrees: D.D., Trinity College, 1953; University of King's College, Halifax, 1954; J.U.D. (Doctor of Civil and Canon Law) Dickinson College, 1954; Litt.D., Alfred University, 1955, First Honorary Fellow, University of Tel-Aviv, 1956.

Before entering the ministry Dr. Pike was a member of the California Bar, the Bar of the Supreme Court of the United States, and the Bar of the United States Court of Appeals for the District of Columbia, attorney for the Securities and Exchange Commission, 1938-42, lecturer in Federal Procedure, Catholic

University of America Law School, 1939-42, as attorney for the United States Maritime Commission and War Shipping Administration and as a naval officer in the Naval Intelligence Office in World War II.

Following his ordination in the Episcopal ministry Dr. Pike was Curate of St. John's Church, Washington, D.C., 1944-46, a tutor in General Theological Seminary, 1946-47, Rector of Christ Church, Poughkeepsie, N. Y., and chaplain to Episcopal students at Vassar College, 1947-49, and Chaplain of Columbia

University and Chairman of its Department of Religion, 1949-52. Dr. Pike is the author of *Beyond Anxiety*, 1953; *If You Marry Outside Your Faith*, 1954; *Doing the Truth*, 1955; and several books and articles in the field of federal, judicial and administrative procedure. He is co-author of *The Faith of the Church*, 1951; *Roadblocks to Faith*, 1954; *The Church, Politics and Society*, 1955; *Man in the Middle* 1956; and is editor of *Modern Canterbury Pilgrims*, 1956; and member of the editorial board of the *Anglican Theological Review*.

SEMINARY NEWS

Boston-Bangor Alumni Association Annual Meeting

The annual meeting of the Boston-Bangor Alumni Association was held at St. Paul's Cathedral in Boston on Monday, November 26, 1956, beginning with luncheon at one o'clock. The invocation was given by Harry S. Lowd, '10. Vice President Samuel Young, '36, presided at the business meeting at which the following officers were duly elected for the ensuing year: President, Samuel Young, '36; Vice President, Robert G. Morris, '47; Secretary-Treasurer, Gordon H. Washburn, '38. It was voted to hold the spring meeting of the Association in Boston. The guest speaker was Dr. Marion J. Bradshaw of the Seminary faculty who reflected on his more than thirty years in the Seminary. A report was given by Clarence W. Fuller, '37, Chairman of the Board of Trustees, on the recent special con-

vocation at the Seminary and of the progress being made on the prospectus developed by President Frederick W. Whittaker for a program to improve both the physical and academic aspects of the Seminary. A tape recording of some of the special features of the convocation was presented by Mr. Fuller.

The following alumni attended the meeting: Joseph W. Beach, '17; Roger P. Cleveland, '27; Raymond J. Cosseboom, '37; F. Raymond Cutter, '40; Lewis E. Distant, '34; Clarence W. Fuller, '37; William P. Gray, '53; T. Albert Lawrence, '50; Harry S. Lowd, '10; Hugh MacCallum, '95; John E. Morgan, '35; Robert G. Morris, '47; William H. Nicolas, '31; Dewey A. Peterson, '53; Dexter B. Rice, '47; Wilbur B. Sadleir, '55; Gordon H. Washburn, '38; Herbert M. Worthley, '27; Walter E. Wyman, '40; Samuel Young, '36.

ALUMNI NOTES

(Compiled by Miss Elsie Olmstead. Please send news about yourself to her.)

- '10—Harry S. Lowd has been called to the Community Church of North Orange, Mass. Since 1943 he has been minister of the Methodist Church, South Easton, Mass. (Address: Community Church, North Orange, Mass.)
- ex-'22—Harold E. Mayo, Executive Secretary of the New York Port Society and Mariners' Church, was chaplain at the Seminary in November. It was the first time Mr. Mayo had been back to the campus since his student days in 1919-21. We were very happy to welcome him back. (Address: 524 West 42nd St., New York, N. Y.)
- '34—Alexander D. Loudon, minister of the Federated Church of Castine, has been a surgical patient in the Eastern Maine General Hospital in Bangor. We are happy to report that Alec is making a good recovery. (Address: Castine, Me.)
- '40—Gerald K. Wyman has closed his pastorate in the Universalist Church of Caribou, Maine and is now minister of the Lansing Universalist Church. (Address: 1229 Prospect St., Lansing 12, Michigan.)
- ex-'45—Malcolm H. Miner is enjoying his work as Rector of the All Saints' Episcopal Church in Anchorage, Alaska. He and his family left Seattle, Washington, by airplane on August 6th and arrived in Alaska on August 7th. Malcolm writes that Anchorage has a population of 60,000, 35,000 of which are military personnel. His parish assumes a large responsibility as the prominent Episcopal Church in the community. The Miners are enjoying Alaska; Malcolm, Joanne, and the twins all have parkas in preparation for the long winter months ahead. With the exception of having only four hours of daylight starting around December, Malcolm says that Anchorage is very much like any other American city. (Address: All Saints' Episcopal Church Box 686, Anchorage, Alaska.)
- '46—George R. Blue, minister of the Congregational Church, Lubec, Maine, 1954-56, is now minister of the Congregational Church in Shirley, Mass. (Address: Congregational Church, Shirley, Mass.)
- ex-'48—Delbert Achuff, minister of the Congregational Church of Blooming Grove, New York, writes that one of the big thrills of his life came last summer when he served as Dean of the Junior High Conferences at Lisle, N. Y. It was through the influence of the New York State Conference program that Delbert entered the ministry; thus we can fully appreciate the satisfaction that was his in sharing in the leadership of the past summer's program. In August, Delbert served as chaplain of the New York State Pilgrim Fellowship Assembly and Workshop which resulted in his being elected Ministerial Adviser of the New York State Pilgrim Fellowship. The Achuffs are greatly enjoying their busy life in Blooming Grove and the many opportunities which the the community affords. (Address: Box 126, Blooming Grove, N. Y.)
- '49—John F. Anderson is now pastor of the Congregational Church, Barnet, Vermont. He formerly served the United Church in Chelsea, Vt., 1951-56. (Address: Barnet, Vt.)
- '50—Robert H. Simonton, minister of the Federated Church in Skowhegan, Maine, delivered the sermon at the 75th anniversary exercises of his home church, Trinity Congregational Church in Beachmont, Mass., on Thursday evening, October 18, 1956. (Address: 19 Leavitt St., Skowhegan, Me.)
- '52—Eric W. Bascom, Jr., has resigned as associate minister of the State Street Congregational Church in Portland, Maine, to accept a call as minister of the Congregational Church in Laconia, N. H. The Bascoms will move to Laconia in January, 1957. The Laconia Church, which was served at one time by Dr. Rodney W. Roundy, trustee of the Seminary, before he came to Maine, is one of the leading Congregational churches in the New Hampshire Conference. (Address: 257 Pleasant St., Laconia, N. H.)
- '52—John E. Pickens, Jr., is minister of Christ Church, New Smyrna, Florida. From 1952-56 he was minister of the United Church in LaGrange, Ga.

The Alumni Bulletin

(Address: Christ Church, New Smyrna, Florida.)

'53—Peter G. Gowing reports on a post card recently received that he greatly enjoyed his visit in Karachi, Pakistan. One of the highlights of his visit was a horse show put on by the Bengal Lancers. (Address: USS Greenwich Bay, AVP 41, c/o FPO, New York, N. Y.)

'53—Neal E. Lake has recently accepted a call to the pastorate of the Congregational Church in Bradford, Vermont. For the past four years Neal has been minister of the Tremont Larger Parish, McKinley, Maine. (Address: Bradford, Vt.)

'54—Bekisipo K. Dlodla has been serving as minister of the Table Mountain Mission Station, Cato Ridge, Natal, South Africa, for the past two years. His parish comprises a central church where he is stationed and seven smaller "booths" which are located from 3 to 45 miles from headquarters. These booths are erected because it is impossible at the present time to afford more substantial structures. Most of these churches are visited by "Becky" on foot. Because of the expense involved, the more remote points are visited only once in two or three months. The roads leading to some parish stations are too steep and rugged to be reached on horseback, so this means a fifty-minute climb on foot in order to hold religious services in the home of a church member. Another station is located five miles across a stream; in seasons when the stream is swollen it means a twenty-four-mile journey around the hills to get to it. Many of the people who make up the congregation are converts of no more than five years ago. Most of them are old women who did not have the privilege of going to school in childhood. They are unable to read the Bible, but "Becky" says they sing hymns beautifully. "Becky" has established Sunday Schools in seven or eight stations. Most of the teachers in these schools are from the local congregation and they are intensely interested in their teaching. Teaching material for the Sunday Schools is prepared and distributed by the American Board. "Becky" would be very glad indeed to hear from his many friends here in the United States. (Address: Table Mountain Mission Station, Cato Ridge, Natal, South Africa.)

ex-'55—Philip W. Alward has been appointed to the Ulster Heights and Naponock Methodist Churches. (Address: Ulster Heights Methodist Church, Ellenville, N. Y.)

'56—William O. Cleary, Jr., student pastor of the Congregational Church, Temple, Maine, 1953-56, has accepted a call as minister of the Congregational Churches of East Machias and Whiting, Maine. Bill plans to complete his A. B. work at Washington State Teachers College in Machias. (Address: East Machias, Maine.)

'56—Luke "Tom" Torosian was ordained to the Christian ministry and is at present Director of the Youth Leadership Program of the New York City Mission Society in East Harlem. (Address: 1853 Haight Ave., Box 61, N. Y.)

ORDINATIONS AND INSTALLATIONS

'50—N. Wesley Haynes was installed as minister of the First Congregational Church in Montclair, New Jersey, on Thursday evening, November 8, 1956. The parts were taken as follows: Invocation, Rev. Hugh W. Hubbard; Scripture, Rev. Stephen Bachelder; Sermon, President Frederick W. Whittaker, '43; Prayer, Rev. Joseph H. Stein; Charge to the Minister, Rev. Johnson A. Haines, '27; Charge to the People, Rev. John C. Walker; Benediction, Mr. Haynes. Immediately following the service of installation a reception honoring Mr. and Mrs. Haynes was held in the Guild Room of the church. (Address: First Congregational Church, 34 Plymouth St., Montclair, N. J.)

ex-'54—M. Sargent Desmond was ordained to the Christian ministry in the South Main Street Congregational Church, Manchester, N. H., on November 26, 1956. A reception in the church vestry was held following the service. "Sarge" has closed his pastorate with the Congregational Church of Newtonton, N. H., where he served for three years, 1953-56, and has accepted a call as associate minister of the First Congregational Church of Danbury, Conn. (Address: First Congregational Church, Danbury, Conn.)

OBITUARIES

'55—Robert P. Seater was installed as minister of the Plymouth Congregational Church in Clark, South Dakota, on September 22, 1956. Those participating in the service included the Revs. John E. Iliff, Hugo Flaig, George F. Hartz, Ralph J. Hoffman, and Hilda R. Seater. (*Address: Clark, S.D.*)

'56—Ralph M. Cook, Jr., was ordained to the Christian ministry in the Second Congregational Church of Amherst, Mass., on October 21, 1956. The service of ordination and installation follows: Call to Worship, Rev. Richard K. Bailey, '52; Invocation, Lord's Prayer and Scripture Lesson, Rev. Thayer A. Greene; Sermon, Dr. Charles Gordon Cumming; Report of the Council, Rev. Alden H. Gates; Vows of Ordination and Installation, Rev. Raymond E. Gibson; Prayer of Ordination and the Laying on of Hands, Rev. Arnold M. Kenseth; Declaration of Office Now Conferred, Mr. Frank E. Tuit; Charge to the Congregation, Rev. Kenneth D. Beckwith; Charge to the Minister, Rev. Russell B. Richardson; Right Hand of Fellowship, Rev. Robert D. Ostle; Benediction, Mr. Cook. (*Address: Second Congregational Church, Amherst, Mass.*)

'56—William R. Gordon was ordained to the Baptist ministry in the Union Church of Kenduskeag, Maine, on December 6, 1956. Preceding the service an ordination dinner was served in the Kenduskeag Grange Hall. (*Address: Kenduskeag, Me.*)

BIRTHS

Congratulations to:

'53—Ruth and Elwood Poore on the birth of a son, Charles Billings, on October 18, 1956. (*Address: Center Point, Iowa.*)

'54—"Vicky" and George Bovill on the birth of a son, William Carl, on December 9, 1956. (*Address: 38 Court St., Ellsworth, Me.*)

'54—Joan and Jim Potter on the birth of twin daughters, Marilyn Jeanne, and Marcia Anne, on November 4, 1956. (*Address: Danville, Vermont.*)

ex-'04—The Rev. Everett Somes Treworgy died in a nursing home in Ellsworth, Maine, on October 21, 1956, at the age of 84 years. Mr. Treworgy attended the public schools of Surry, Maine, and graduated from the George Stevens Academy in Blue Hill, Maine. He attended Colby College for two years, Bangor Seminary for one year, and graduated from Meadville Theological School with the B.D. degree in 1904. He later pursued post graduate study at Harvard Divinity School, 1904-05. Mr. Treworgy was ordained to the Christian ministry at Lawrence, Kansas, on October 26, 1905. He served churches in Ord, Nebraska, 1905-07; Gouverneur, N. Y., 1907-10; Hubbardston, Mass., 1911-12; Stoneham, Mass., 1912-14; Ashby, Mass., 1915-47. Upon retirement from the active ministry in 1947 Mr. Treworgy made his home in Surry. He is survived by his wife, Mrs. Stella F. Treworgy of Ellsworth; a son, Everett S. Treworgy, Jr., of Roslyn Heights, Long Island, N. Y.; two sisters, Mrs. Charles R. Howard of Orrington, and Mrs. Howard Cunningham of Ellsworth; two grandsons, and several nieces and nephews.

Miss Villa Cora Burroughs of 26 Broad Street, Lynn, Mass., died at Union Hospital in Lynn on October 4, 1956, at the age of 59 years. Miss Burroughs was a special student in Bangor Theological Seminary during the academic year 1923-24. She graduated from the Hartford School of Religious Education and Boston University School of Religious Education. She held several rural pastorates in Maine and was also minister in Barnstead, N. H. In recent years she had been engaged in kindergarten work. She is survived by a sister, Mrs. Jettie A. Thorpe of Fort Wayne, Indiana. Funeral services were held at the Central Congregational Church in Lynn on October 5, 1956. Dr. David Nelson Beach, '21, officiated at the committal service held in New Haven, Conn., on October 6th.

BOOK REVIEWS

FAITH, REASON, AND EXISTENCE

By John A. Hutchison. Oxford, 1956. 306 pp. \$4.50.

A good philosophy of religion is hard to come by. It is difficult to ignore the perennial question whether there can be any valid philosophy of religion at all. The complex phenomena of religion, it is argued, cannot be justly appraised by the philosophical approach. Contemporary developments in theology, centering in the movement known as neo-orthodoxy, have given new edge to the charge that any such attempts will inevitably be caught in the sin of the pride of the intellect. In that case one may have to settle for degrees of pride. At any rate, a philosophical approach to religion will have to chart a middle course between two dangers. The first is the attempt to be wholly objective, which may result in a prosaic account, arbitrary in its selection of important data, which fails to come to grips with the genius of the religious spirit. The attempt to be "objective" in that respect is spurious, since to be objective is to fail to achieve the very intention of objectivity. The other danger is that of using a specific philosophical context as the base of operation from which to explore the area of the religious. This is a danger difficult to avoid, and is discernible in many attempts, from Hegel's to those of Bergson and the contemporary existentialists.

This lengthy preface for a review is intended to give significance to the judgment that the book under discussion has succeeded admirably in being free from serious charge in both directions. It would be impossible to give a detailed review in the limited space at my disposal. But I can think of no specific book in the philosophy of religion for many decades which is as true to both wisdom and religion, and which is as rewarding to read, as this book of Hutchison's. The author's balance of genuine philosophical and religious interest is suggested by the premise that "all philosophies have religious foundations, and all religions have philosophical implications". (pp. 28, 29) The book represents both a wide range of theological and philosophical comprehension, and a clear intellectual skill.

It must not be concluded, however, that the author writes from a dead center, without leaning in any direction. He is clearly influenced by what he labels a "Copernican revolution in religious thought" of the past

three decades. This implies that he draws his inspiration from such contemporary leaders as Tillich, the Niebuhrs, Buber, Brunner and Barth. The discussion suggests that the strongest influence came from Paul Tillich. Moreover, he is addressing himself specifically to those problems which have emerged strongly in the theology of the recent past. Hence this is not an unrestrained roaming over the whole field. At times one is led to question whether the author's leaning may not be so strong as to prejudice the discussion noticeably. It is, in this reviewer's opinion not wholly just to declare that the so-called "proofs" for the existence of God proceed "from premises which are aspects of physical science, rather than from any reference to the religious life or experience of men". (p. 96) This cannot be said with equal justification of the moral and teleological arguments as of the cosmological. Again, the author's own criteria for truth in religion, as consisting of "coherence, and adequacy to facts", are somewhat slippery, and on occasions seem to skirt around the serious questions of validity. This is not to minimize the difficulty of setting up criteria, nor to discredit the author's use of these particular ones. But it must be admitted that the relation between "coherence", and the paradoxical would be a tenuous one. However, I can think of no book which is so good an investment at four dollars and fifty cents.

ANDREW BANNING

BEGINNINGS IN THEOLOGY

By Jack Finegan. Association Press, 1956. 244 pp. \$3.00.

This is one of a series of books sponsored by the Association Press of the Y.M.C.A., whose purpose is to bring Christian thought within the scope of the layman. The attempt to write theology for the layman is a perennial undertaking, and few succeed in avoiding the pitfalls of being either too superficial, or of using terminology which assumes a broader background than the average layman can be expected to possess. This book succeeds eminently in avoiding both pitfalls. The thought is clear and convincing, and offers many fresh approaches to traditional Christian doctrines. It is an altogether stimulating book!

The author has succeeded also in keeping

a sound middle course between the extremes of liberalism and orthodoxy. In fact, the best of both traditions may be found well represented in this book. If there is to be discerned any leaning in the writer's distinctive presentations, it would be on the side of liberalism. This is true, for example, in the discussion of the incarnation, and the uniqueness of Jesus, in which Jesus is interpreted as the fulfillment of what is also sought for in other religions, and Christ is ideal man. But the counterpart to this liberal spirit is the fact that the whole book makes ample use of Biblical teachings and resources, so that the reader is strongly impressed with the Biblical character of what is offered. This was the conscious intention of the author, as the preface indicates.

The chief limitation of the book is inherent in the purpose. Since it is intended to be helpful to the layman, it is primarily positive in character. This means that there is little probing of questions which often cut deeper than the author gives them credit for doing. It is difficult to avoid the temptation to give answers without giving the questions their due. This reviewer is left wondering if laymen should not be recognized as also able to appreciate the critical nature of the questions, and if they ought not to be made more aware of the questions.

ANDREW BANNING

AMERICAN PHILOSOPHY

By *Ralph B. Winn. Philosophical Library, 1955. 318 pp. \$6.00.*

This is a well conceived book, at least from the point of view of maintaining interest, and satisfying an all-round philosophical appetite. For it not only contains a presentation of the themes with which American philosophy has been conspicuously concerned, and a competent discussion of the major areas and issues of philosophical enterprise, but also a brief biographical sketch of a number of thinkers who have influenced American thought. Perhaps the latter come at the end of the book, with the possible consideration in mind that it ought not to distract from the chief purpose, which is the philosophical concerns that have shaped our culture. The section dealing with biographical accounts includes some interesting names, such as those of Walt Whitman, Am-

brose Bierce, and Franklin D. Roosevelt. These are, of course, in addition to such figures as Jefferson, James, Dewey, Royce, and Santayana. One name seems to be conspicuously absent, namely Alfred North Whitehead, although the text contains many references to his thought.

In my judgment, the first section dealing with "Fields and Problems in American Philosophy", is the best. In compact form it provides a survey of the significant developments in such areas as the philosophy of science, ethics, metaphysics, and the philosophy of religion. Each section offers a competent grasp of basic trends and patterns of thought. The next section, on "Sources and Choices of Philosophy", gives a brief presentation of such systems of thought as Personalism, Idealism, Pragmatism, and Humanism, which have helped to shape American thinking. This section suffers more conspicuously from the brevity of treatment. But altogether the book is an excellent compendium of American philosophical thought.

ANDREW BANNING

THE MAN WHO WOULD PREACH

By *Robert E. Keighton. Abingdon, 1956. 128 pp. \$2.00.*

"Tell me, sir, what did you preach about Sunday before last? Quickly now!" Perhaps you will need some time to consult your files to discover the theme you developed then. If you cannot remember, how can you expect the members of the congregation to remember, is the question which is implied in Robert Keighton's book. Mr. Keighton, who is professor of preaching at Crozer Theological Seminary, sets a high standard for all who aspire to preach. He claims that the preacher's goal is always a receding horizon, and when the preacher becomes satisfied with his sermons, he shows he possesses a low standard of preaching.

The author suggests several questions a minister may ask himself about the effectiveness of his own preaching: "What did I have to say that was worth saying?" "Was it true?" "Did people really listen while I preached?" "Did I believe that the last sermon I preached would actually accomplish anything?" A thoughtful minister-reader will be driven to

examine his own pulpit work against very high standards. The book should give a slothful preacher a Blue Monday mood. It will confront a dedicated sermon craftsman with lofty goals at which to aim.

WALTER L. COOK

THE AMERICAN PURITANS
THEIR PROSE AND POETRY

Edited by Perry Miller, Doubleday, 1956. 346 pp. Paper \$1.25.

"Puritanism may be described empirically as that point of view, that code of values, carried to New England by the first settlers. These were English Protestants, and in their fundamental convictions were at one with the Protestants, or at least with the Calvinistic Protestants, of all Europe. But the peculiar isolation of the New England colonies—the homogeneous people, the sparse soil, the climate, the economic struggle—quickly made these Protestants a peculiar people. Because their societies were tightly organized, and above all because they were a highly articulate people, the New Englanders established Puritanism—for better or worse—as one of the continuous factors in American life and thought". This lengthy quotation from the beginning of the Foreword to this book serves to point up the opinion of a recognized authority on New England Puritanism and also to add importance to the selections included in this anthology. These selections are assigned to various areas such as history, state and society, this world and the next, personal narrative, poetry, and literary and educational ideals. Among those whose writings are represented are William Bradford, Thomas Shepard, John Winthrop, Cotton Mather, John Cotton, Thomas Hooker, William Hubbard, John Wise, Jonathan Mayhew, Peter Bulkeley, Increase Mather, Samuel Sewall, Anne Bradstreet, Richard Mather, Edward Taylor, and Michael Wigglesworth. Roger Williams is not included since the editor of these selections, in another series, published a volume of Williams' writings in 1953. Since this volume is a Doubleday Anchor Original it makes available at small cost selected Puritan writings to the average reader. These have been set in a pleasing modern text. An explanatory statement introduces each selection. These Puritan excerpts make good reading and increase one's appreciation of his forefathers.

MERVIN M. DEEMS

PRINCIPLES AND PRACTICE OF PREACHING

By Iliot T. Jones. Abingdon, 1956. 272 pp. \$3.75.

Beginning with a section on the background of preaching (its importance, its purposes, and the preacher's part) the author then advances to a discussion of the planning of the sermon, its preparation and finally, its delivery. There is a concluding section on "Building up a reservoir for preaching". A great deal of the book is a tonic, I imagine, for a preacher whose wells have run dry. Much of the material has been culled from a wide acquaintance with homiletical material and from varied personal experiences. The book might well be used as a text in introductory homiletics, though the instructor will certainly wish to improve upon some of the outlines suggested. But the book might also serve as a "refresher course" in preaching to those who wonder fairly constantly what they will preach next Sunday. A helpful selected bibliography is added to enable the serious student to discover fresh material in the wide and rich field of homiletical aid. The author, graduate of Trinity University and McCormick Theological Seminary, has been professor of pastoral theology at San Francisco Theological Seminary since 1945.

MERVIN M. DEEMS

THE DEAD SEA SCRIPTURES:

In English Translation

By Theodor H. Gaster. Doubleday, 1956. 350 pp. 95 cents (Paper).

So much has been written and discussed concerning the Dead Sea Scrolls that their appearance in English translation ("insofar as the original Hebrew texts have yet been published") is an event of utmost importance. This reviewer cannot comment upon the accuracy of the translation, but he can recommend the excellent Introduction as an objective presentation from a scholarly point of view. The writings are divided into four categories: the service of God (The Manual of Discipline, the Zadokite Document, and A Formulary of Blessings); the praise of God (the Hymn of the Initiates and the Book of Hymns or Psalms of Thanksgiving); the Word of God (the Oration of Moses, and

commentaries on Micah, Nahum, Habakkuk, and Psalm 37); the triumph of God (the War of the Sons of Light and the Sons of Darkness, a Manual of Discipline for the future Congregation of Israel, the New Covenant, the Coming Doom). Copious notes conclude each section. The translator hopes at some future date to publish his detailed notes on the original texts expecting that these will serve to justify the more difficult renderings in this translation. Since this is another "Doubleday Anchor Original" publication at a modest price every minister should add this to his library and should stand ready to commend it to his laymen.

MERVIN M. DEEMS

THE LIVING OF THESE DAYS

AN AUTOBIOGRAPHY

By *Harry Emerson Fosdick*. Harper, 1956. 324 pp. \$4.00.

Those who have heard Dr. Fosdick preach will appreciate every page of this story of his life. And those who have never had the privilege of hearing him will wish they had. He lived through exciting decades, but he did more than the famous Abbé who, when asked what he had done in the French Revolution, boasted that he had lived through it! Dr. Fosdick, through his sermons, his radio messages, his influence upon thousands of those who came into contact with him, has had his part in helping to shape these decades. Prince of preachers, what he has said and the way he has said it, has encouraged many distraught souls who, finding life too much, have been on the point of giving up. This book is far more than a "what I have done" account. It is a perceptive report of what has been happening to us religiously in this generation. The chapter on "Winds of Doctrine" has much to say to us now,—equally to those afraid of liberalism, and to those afraid of an ever deepening meaning of the faith of Christianity. The chapter on "Ideas that have used me" startlingly challenges the reader with the question, What ideas do you permit to use you? Written in the style of his sermons which, by the way, I have no need to mention, is very good writing, the autobiography of Harry Emerson Fosdick is delightful and provocative reading. I commend it heartily to my fellow ministers, and would expect them to be as inspired by it as I have been.

MERVIN M. DEEMS

THE LIFE OF PAUL

By *Robert V. Moss, Jr.* Christian Education Press, 1955. 81 pp. \$1.25.

This little book on St. Paul was written under the National Council of Churches of Christ in the U. S. A. as part of the Cooperative Series of leadership training textbooks to be used by various interdenominational leadership education schools throughout the country. It is certainly qualified to meet the need for which it was written. Its author is Professor of New Testament Science at the Theological Seminary of the Evangelical and Reformed Church in Lancaster, Pennsylvania, and is to become President of the Seminary on September 1st of this year.

The book is intended as an introductory biography of the life of St. Paul. In it various trips of the apostle are recounted, and there are short summaries of the contents of a few of his letters. The emphasis has not been placed on Paul's faith or theology; these are discussed in an implicit and secondary way. But the author is a good historian, he knows his subject, and may be used as a reliable source. His book is interestingly written and could certainly be understood by the uninitiated layman. It is an excellent addition to the leadership training school series which is used nationally by many denominations to aid in the training of thousands of laymen every year; and it is heartily recommended as a text to any parish minister who may be considering offering a course on St. Paul.

BURTON H. THROCKMORTON, JR.

TOOLS FOR BIBLE STUDY

Edited by *Balmer H. Kelly and Donald G. Miller*. Knox Press, 1956. 159 pp. \$2.00.

This is a symposium made up of eleven articles which appeared in successive issues of the quarterly, *Interpretation, A Journal of Bible and Theology* in 1947-1949. The articles on various "tools" used in studying the Bible have been widely sought after, and so the John Knox Press collected them and has published them in a paperback book which sells for only two dollars.

Only a listing of the articles included would be able to indicate the wide scope of the book. The titles of the eleven chapters, together with their authors, follow: 1. *Concordances*, Donald G. Miller; 2. *New Testament Lexicons*,

Howard T. Kuist; 3. *Bible Dictionaries and Encyclopedias*, Charles T. Fritsch; 4. *Grammars of the Greek New Testament*, Bruce M. Metzger; 5. *Archaeology*, James L. Kelso; 6. *Hebrew Grammars and Lexicons*, Balmer H. Kelly; 7. *Biblical Geographies and Atlases*, John Bright; 8. *Commentaries*, Robert M. Grant; 9. *The Versions of the New Testament*, Edgar J. Goodspeed; 10. *Works on Biblical Preaching*, Ralph W. Key; 11. *The Rabbinic Writings*, John Wick Bowman.

There is no need to examine the articles critically. They are all written by competent scholars, and they are simply intended to indicate what material is available (primarily in English) and, in some cases, how to use the various tools which are at the students' disposal. These are not intended to be exhaustive studies; neither are they ready-made bibliographies for Ph. D. candidates.

The articles are written mainly to help the parish minister find his way among the various helps which are available to him in his study. Many of these aids to study are recent works. The essays indicate what has been done in the various fields, and in many cases point to the value of such work. One easily understands why numerous requests were made for these articles, and one is grateful that they are now available in convenient, inexpensive form. Few pastors will not profit from this book. It is highly recommended.

BURTON H. THROCKMORTON, JR.

HOW TO PREACH TO PEOPLE'S NEEDS

By Edgar N. Jackson. Abingdon, 1956. 191 pp. \$2.75.

This book has at least one appeal to Bangor men in as much as it honors one of the members of our faculty. In Chapter 12 there is a résumé of a sermon by Professor Walter L. Cook entitled "Handling Your Handicaps." It is a good sermon too, as Bangor men would expect, but something important goes out of a sermon when it is so drastically condensed as it is in this book. There are many résumés of sermons featuring such names as Harry Emerson Fosdick, Leslie Weatherhead, Henry Hitt Crane, Halford E. Luccock, and John Sutherland Bonnell, but most are by the author himself. The purpose of the résumés is to illustrate the arguments of each chapter.

Each chapter deals with some well known psychological problem, such as fear, guilt, sorrow, insecurity, loneliness, to mention only a few. The author points out that in every congregation there are people who are wrestling with these problems, and the minister must be conscious of them lest he wade in carelessly and cause more harm than good. For it is true that by thoughtless preaching a troubled mind may become more troubled rather than less. The first part of each chapter deals with an analysis of the problem and suggested ways in which the needs of people can be partially met by public utterance. The second part of each chapter includes from two to four sermon résumés illustrating various types of approaches. Any "How to" book has definite limitations, and this one is no exception. One will find nothing startling or new in this book, but its emphases may be helpful.

EDWARD G. ERNST

Bangor, Maine

CHRISTIAN PERFECTION AND AMERICAN METHODISM

By John L. Peters. Abingdon, 1956. 252 pp. \$4.00.

Dr. Peters, a clergyman and President of World Neighbors, Inc., wrote this book as his doctrinal dissertation at Yale University. The subtitle of the book, "The Wesleyan doctrine—its development and deviations", gives an indication of its content, which is amplified by the statement on the jacket:

"The idea of Christian perfection was central in the life and ministry of John Wesley, but within a century of his death, the main Methodist groups had lost their emphasis on it. What happened to the doctrine among Wesley's followers during his lifetime and after his death? From what source was it derived? What connection did it have with the rise and spread of Methodism in America? Is it proclaimed today in any form, or has it been relegated to the theological attic? These questions are answered. . ."

The book deals with the doctrine of sanctification (or entire sanctification) as an experience separate from and subsequent to justification or conversion, wherein a person re-

ceives the witness of the Spirit that he has been made perfect in love, and is freed from all sin. The qualifications of the doctrine as preached (but not experienced?) by Wesley are discussed, as well as the controversies in America which led to the formation of schismatic groups like the Nazarenes and Pentecostals, who held to the doctrine after it had been largely abandoned by the Methodists. Nineteen pages of appendices explore the experiences and testimonies of John Wesley, John Fletcher, and Francis Asbury, and are followed by an exhaustive bibliography.

"We need," concludes the author, "a new and modern interpretation and proclamation of the redeemability of these human natures of ours from all sin, and the possibility of attainment, through His grace and sustaining strength, of Christian perfection." He sees in the aspiration for holiness a "highest common denominator" which might become an approach to unity with even the Catholic and "the deeply pious of other faiths."

ELWIN L. WILSON

Bangor, Maine.

THE RENEWAL OF MAN

By Alexander Miller. Doubleday. 184 pp. \$2.95.

This is the first of a series of volumes dealing with the vital facts of our Christian faith issued under the general editorship of Reinhold Niebuhr. Its purpose: "to make that faith meaningful to modern people." Dr. Miller is lecturer on Christian religion at Stanford University. It is an arousing book to those who have thought of the church as a pleasant place where one meets a lot of decent people who hold the same decent ideas of life and conduct. But it is often a church without a doctrine of the church and so without a clear understanding of what it all means. The doctrine of the church, here set forth, which happens to be the New Testament idea of the church and that of its greatest days, is that the church is the "Community of the Justified," of men and women who have found peace with God through the salvation He offered through Jesus Christ. This idea will come as a shock to many who have never heard a sermon on such a subject—to their loss and the church's loss. Dr. Miller sets forth in simple untheological language the reason why

they should hear it if the church is to be anything more than a center of good fellowship and a distribution point for good works. It brings a timely message for pastor and church member alike.

FREDERICK H. THOMPSON

Portland, Maine

PSYCHOLOGY AND WORSHIP

By R. S. Lee. Philosophical Library, 1956. 110 pp. \$3.75.

A friend who recently had read these Burroughs lectures, delivered in 1953 at the University of Leeds, remarked tersely, but not impiously: "This little book is all about Christ and Freud; I'm not sure just yet which has won!"

Dr. Lee, Vicar of the University Church of St. Mary the Virgin, Oxford, is in no such quandary. He is certain of his Anglican theology. He is just as certain that of all schools of psychology, Freudianism comes closest to giving "... a sound explanation of the facts of human behaviour. . ." (p. 9). Brief as this treatise is—and with no attempt to revise the spoken word for the reader—the author has probed deeply and deftly to discover the relationships between modes of worship and methods of psychology.

It is possible Dr. Lee has dwelled so long in the regions of thought where the distinctions between religion and psychology are not immediately apparent, that he does not fully comprehend exactly to what extent the spirit of Christ has transformed the spirit of Freud in his own experience. This is meant as no slur either to Dr. Lee or to Sigmund Freud, for these chapters represent to a large degree a healthy and holy synthesis of two significant and inescapable aspects of life at its deepest level.

In a generation which often wishes to *use* worship, rather than to be *used* by it, it is refreshing to listen to a man who believes that "Worship is the response of the whole man to God. . . the final mode of integration to the environment." (p. 26). At the very outset of these lectures, one has the feeling that the author has gone about some very important business in a tremendously perceptive manner, and that the reader, if he faints not, will catch a glimmer of new light on old truths.

The chapter headings themselves indicate a chronological clue to the nature of the thesis: Aspiration After God; The Foundations in Childhood; Symbol, Ritual, and Reason; The Knowledge of God; Prayer; and, The Holy Communion. Christian educators will not be overly happy about Dr. Lee's sweeping criticism of contemporary formal religious indoctrination, for, as he points out, there is in his opinion very little literature in the entire field which deals adequately with psychology and religion in the formative years of childhood.

The place of symbolism is given eager and intensive study. Demanding concrete religious experience, Dr. Lee calls for striking symbols, for dramatic, perhaps even spectacular forms of worship by which the hidden thoughts may be given greater opportunity for freedom and creativity. The wholeness of personality appears to start toward its fulfillment in the life of prayer. "It will therefore reflect and express the full complexity of personality . . . As we grow in our relationship with God, more of the house [of worship] opens up for us. All of it is our dwelling place." (p. 94) Dr. Lee views life as developing satisfactorily when the elements of the prayer life move on from petition, through intercession, to thanksgiving, praise, adoration, and confession.

Three significant conclusions are reached in regard to prayer. First, psychology cannot concern itself with whether or not God answers prayer; this is the task of theology, metaphysics and history. Prayer does, however, have a vital, constructive role in the development of personality. Second, Prayer is more

than auto-suggestion. "Prayer requires belief as its pre-condition . . . Suggestion, on the other hand, is intended to lead to belief." (p. 87). Third, Prayer as confession can and should have a healthy, not a morbid effect upon personality. It is true that confession sometimes "panders the super-ego" (p. 91), but at its best, such prayer helps us to make an honest evaluation of exactly what we are, and thus can lead to higher and sounder methods of approach to God.

The concluding chapter on the Holy Communion leads us through winding Freudian paths to a shining interpretation of the mystical union with Christ which is the culmination of all worship experience. Here we travel from the most infantile drives of eating and drinking, through the orgy of cannibalism, to the consuming or devouring of the god, to the fulfillment of spiritual expression in the sharing of the elements of the Lord's Supper.

Psychology and Worship is a probing treatise for all its brevity. It cannot be read, even though the reader may often take exception with its conclusions, without a deepening of the insights and a sharpening of the foci of life. Although it relentlessly points out the pitfalls into which the worshiper may be led when spiritual aberration usurps the domain of true religion, this is clearly a positive rather than a negative approach. Indeed, this is a book "all about Christ and Freud". In the end, one really can reach but a single strong conviction as to which has won!

RALPH H. WINN

Webster, N. Y.

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Some of the recent acquisitions:

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DIBELIUS, MARTIN. Studies in the Acts of the Apostles
EICHRODT, WALTER. Man in the Old Testament
GOODSPEED, E. J. The Key to Ephesians
HUNTER, A. M. Epistle to the Romans
KNIGHT, G. A. E. Esther, Song of Songs, Lamentations
KRAELING, EMIL. Rand-McNally Bible Atlas
ROWLINGSON, DONALD. Introduction to New Testament Study
FILSON, FLOYD. Jesus Christ, the Risen Lord |
| <i>Biography</i> | FOSDICK, HARRY EMERSON. The Living of These Days
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